THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it; and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself."

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THE SABBATH DAY.

IN entering upon this subject, which has caused so much interest in the Christian world, it becomes necessary, first, to obtain a good substantial foundation of time to work from, else our theory and conclusions would lack stability. Let us, therefore, go to the beginning and ascertain, if possible, God's method of computing time, noting as we proceed, the various changes made in times and laws by Pagan-Papacy.

People who are technical in their views of the fourth commandment make a plea for the "moral law of God," but wish to abolish the "ceremonial law as delivered to ancient Israel." Persons who are well informed, and who think, will readily recognize terms here used, in showing the line of demarkation in God's laws, as terms not found anywhere in Holy Writ, but are invented for the convenience of the supporters of the Jewish seventh day; for all of God's laws are moral in their very nature.

When God created the heaven and the earth in six days, it must not be understood that the days were of only twenty-four hours duration. In fact, the Bible justifies no such conclusion, but would rather lead one to believe the days there referred to were periods of time, instead of days as we now have them. The work of the fourth day was to separate light from darkness, which was the creation of the days and nights (Gen. 1: 14, 19); yet before the separation of light from the darkness there had been three days work done in the organizing of the heavens and the earth. We are supported further by Gesenius in his Hebrew Lexicon (page 341-B),

where he states that "day, period, and time are synonymous with respect to the first chapters of Genesis." The Apostle Peter also throws light upon the subject when he says, "That one day is with the Lord as a thousand years."

There can be no controversy about "Abib" being the first month of the Jewish year. (Ex. 13: 4). The first day of Abib was the first day of the year, the first day of the month, and the first day of the week. (Ex. 12: 2-6; also concordance of Oxford Bible.) There can, also, be no question that the passover was to come on the Sabbath, which was the fourteenth day of the first month of the year. (Numbers 9: 1-5). Now that we have found a point of beginning from which to count time, we say, six days labor, one day rest, six days labor, one day rest, which would bring us to the fourteenth day of the month, Abib, or the passover.

Fifty days after the passover is pentecost (Lev. 23: 15, 16), and on the ninth day of the seventh month comes the Sabbath (Lev. 23: 27, 32). This gives us a basis from which to ascertain how many days there were in each month, which would be thirty. Further proof of this is given in Revelation 11: 2, 3, where forty-two months equal twelve hundred and sixty days, or, thirty days in each month. If there were three hundred and sixty days in the old Jewish year, and the Sabbath was to come on the seventh and fourteenth of the first month, Abib, would the Sabbath come on the same day of the week each year? There were in the old Jewish year of three hundred and sixty days, fifty-one weeks and three days, yet the Lord says, as shown in the foregoing, that time should be reckoned each year from the first day of Abib, which is also the first day of the week. (Ex. 12: 2-6).

The day on which our Lord was crucified was the day of the "preparation of the passover and about the sixth hour." (John 19: 14). This plainly proves that the day after Jesus was put to death was the passover. Now, if we are right, and there can be no mistake about the place to begin to reckon the Lord's week, the first day after the crucifixion should be the Sabbath. Was it the Sabbath? Let God's word answer. "This man (Joseph) went unto Pilate and begged the body of Jesus. * * * And that day was the preparation, and the Sabbath drew on. * * * And they returned, and prepared spices and ointments; and rested on the Sabbath day according to the commandment." (Luke 23: 52-56). Can anything be more conclusive? This proves beyond the shadow of a doubt that Moses was right in beginning the year with the first day of Abib, which, as stated before, was to be the first day of the year, the first day of the month, and the *first day of the week.*

The month Abib corresponds to our month of April, except that Abib began with the first new moon after the sun "crosses the line," or after the vernal equinox. This is proven by the word itself, signifying spring, sprouting, etc.

We now notice a change in the length and duration of years ("times"—Bible term) and we conclude that the "little horn" which Daniel saw did change times (years) from 365 days to 365¼ days as we now have in our year.

As further evidence of such a change we note that the word "Sunday," does not appear in the Bible, neither any other day of the week as known by name among us to day. The name Sunday originated with the idolatrous pagans who intermixed with papacy, and this was the day on which they worshipped the sun—hence—Sun-day. The same applies to Monday—Moon-day. And Saturday—Saturn-day, and so on throughout the entire week.

Another change, made by papal authority, in time, is where God's time for day was reckoned from evening to evening (see Gen. 1; 31) instead of from midnight to midnight. Many suppose—but it is purely supposition—that the law of the Sabbath day, has obtained from the time of the creation, but the Bible will not justify such a conclusion. God's first command to observe the Sabbath is recorded in Exodus 16: 23-30, after Israel was delivered from the Egyptian bondage. The seventh-day people try to prove from the twenty-eighth verse that this law had always been before the people, but the proof of such a claim is certainly lacking. Remember the statement, "how long refuse ye to keep my commandments and laws," was made nearly three months after Israel had said, "All these things will we do."

Jeremiah informs us (Jer. 31: 32) what covenant they (Israel) broke, and when that covenant was given. "* * * I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord."

That the old Sabbath law was given to Israel only and not all men is very plain from Exodus 31: 32 (see also Deut. 5: 15): "Remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence, through a mighty hand and a stretched out arm, therefore the Lord thy God commanded thee to keep the sabbath day." It can now be seen that the Sabbath command was not given until He took Israel by the hand to lead them out of bondage. If further proof were required turn to Deuteronomy 5: 2, where we read, "The Lord our God made a covenant with us (Israel) in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day," What was the covenant which was not made known unto their (Israel's) fathers? Let God again answer the query. "He declared unto you His covenant when he commanded you to perform even ten commandments, and he wrote them upon two tables of stone." (Deut. 4: 13.)

From the foregoing it would appear that the ten commandments

were, at one time, a new covenant, which had not obtained unto the fathers. That the law was given to no one else but Israel has been amply shown: "It is a sign between me (God the first party) and the children of Israel (the second party) forever." (Ex. 31: 17.)

(*To be continued.*)

WHAT THINK YE OF CHRIST?

THE story of Jesus of Nazareth is one of the sweetest yet saddest of histories. There is a charm, a winsomeness around the beloved personality of our Lord "that time cannot wither, or custom make stale its infinite variety." Who was Jesus of Nazareth? Who was born an infant and grew to be a child, a youth, a man, and who after a life of unprecedented suffering experienced the horrors of a death in which were concentrated the agonies of a thousand deaths. Who was this wonderful personage? Who ate, drank, talked and slept, was hungered, weary and thirsty? Various conjectures have been hazarded by unaided reason, but all of an unsatisfying nature and extremely speculative. Jesus Himself had a premonition of the doubts and confusion His personality would cause in the world. He directed inquirers in His day to "search the scriptures" as to His identity, and it is there that we know what manner of man He was. In the prophecy by Micah 5: 2, we read, "But thou Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel: whose goings forth have been of old, from everlasting." This prophecy met with its fulfillment at the birth of our Lord, and is quoted as evidence of His Messiahship. His pre-existence is implied in the words, "whose goings forth have been of old from everlasting." Agreeable to this we have the testimony of Jesus: "Before Abraham was I am." (John 8: 58). "What and if ye shall see the Son of Man ascend up where he was before" (John 6: 62), and in that beautiful intercessory prayer of our Lord, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." (John 17; 5.)

The Scriptures clearly indicate a pre-existent state, as also the latter-day revelation. Both are become one on this doctrine and show conclusively that Jesus Christ's origin and parentage was in heaven. When all the intelligences stood before God, "There stood one among them who was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell. * * * And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me." (Pearl of Great Price. Book of Abraham. chapter 3: 24, 27.)

In view of such testimony we gather the true import of such passages as, "Let us make man in our image, after our likeness." (Gen. 1: 26.) "In the beginning was the word and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." (John 1: 1-3.) Jesus came from the Father and was commissioned to carry out the great work of earth's salvation. He was the first-begotten of the Father, the Son of God, our elder brother whose goings forth have been of old from everlasting. He is the first and the last, the Alpha and Omega—the bright and morning star. "The image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." (Col. 1: 15-17.)

"The Son of man goeth as it were determined." He appeared to the children of Israel as the messenger of the covenant. Jesus led His people through the wilderness then, as He leads them now, to a place prepared for them. Israel had to be disciplined and made worthy before they could enter into their rest. They had to bear much suffering and undergo many trials before they reached the Promised Land. But the Lord was always with them. They were supplied with manna and all that was necessary for the journey, "And did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ." (I. Cor. 10: 3-4.) Jesus is now leading His spiritual Israel—He is the Captain of their salvation, guiding, directing and encouraging them in their journey onward and upward. He supplies them with heavenly manna and living waters, He that eateth thereof will never hunger, and he that drinketh will never thirst. "This is the Lord's work, and it is marvelous in our eyes."

In the fulness of time God sent His Son into the world again, born of a woman, born under the law, to redeem mankind from the curse, and restore them to the divine favor and presence. He came down from heaven, not to do His own will, but the will of Him that sent Him. He took not on Him the nature of angels, but He took on Him the seed of Abraham, and was made in all things like His brethren, bone of their bone, and flesh of their flesh. He was also the greater Son of David, who was to reign over the house of Jacob for ever, and of His kingdom there was to be no end. Paul informs us that our Lord sprang from Judah, as do also the genealogies of Matthew and Luke. To the student of Holy Scripture this fact is well known. But how are we to reconcile these two genealogies? I believe it can only be done in one way. Following a common eastern custom, the genealogy of the wife is imputed to the husband. Matthew records Joseph's descent

through Solomon and David, while Luke traces Mary's descent through Nathan and David. This is obvious for various reasons. That Christ did not come through the line of Solomon is evident from the following circumstances. The next to the last lineal descendant of Solomon who sat on the throne of David was the subject of one of Jeremiah's direful prophecies: "As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; * * * O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." (Jer. 22: 24, 29-30.) Thus an effectual bar was placed on anyone reigning and prospering through the line of Solomon. But God had sworn with an oath to David that of the fruit of his loins he would raise up Christ to sit upon His throne, and this was met by Jesus being born of Mary, through Nathan and David. The Son of God and the Son of David came to His own, but His own received Him not. He brought life and immortality to light through the gospel. He established His Church upon a firm foundation. He gave authority to His apostles to preach the good news of the kingdom of God—to heal the sick and rescue the dying and the perishing. He remained with suffering humanity for thirty-three years, and then offered Himself up on Calvary, a sacrifice for the sins of the world. Sympathizing nature mourned when the Son of God died, and darkness covered the earth for the space of three days. For three days His body lay in the rich man's tomb, while His spirit went into the nether world and preached to the spirits in prison who were disobedient in the days of Noah, bringing liberty to the captives and the opening of the prison to them that were bound. On the third day His spirit returned to the body and He arose triumphant from the dead. For forty days he remained on this earth, organizing His Church, giving "some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Paul on his way to Damascus was intercepted by Jesus and the whole current of his life was changed. He was no longer Saul the persecutor but Paul the apostle who counted all things as dross if so be that he could win Christ. He reached a most exalted plane in Christian thought and development, a brave and devoted servant of Christ, who after a life of usefulness sealed his testimony with his blood. It is remarkable that the closing revelation in the canon of Holy Scripture is a declaration from the Lord Jesus Himself. We heard His voice in Eden and we have it again in Patmos. The Alpha and Omega, the beginning and the end, the first and the last, "whose goings forth have been of old, from everlasting." "And I saw another angel fly in the midst of heaven, having the

everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. 14:6). Centuries come and go; empires, kingdoms and dynasties pass away. The Church of Jesus Christ with all its holy ordinances is usurped by a false church and the pagan philosophy of Greece and Rome rules over the world. The gospel is in consequence taken from the earth, the heavens are sealed. The great famine has begun, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord and shall not find it." (Amos 8:12.)

On a beautiful spring morning in the year 1820 a young man went into the woods to pray, and there was given him a vision, "whose brightness and glory defies all description." Two personages appeared and announced themselves as the Father and the Son. The ancient words were repeated, "This is my beloved Son, hear him." Communication with heaven was resumed, the everlasting gospel was restored with all its holy appointments. The Holy Ghost was again the great agency of blessing, and the Church of Jesus Christ of Latter-day Saints was established. The early history of a great continent was revealed, as also a branch of the house of Israel, who were in a high state of civilization when Rome was but a cluster of mud huts. It spoke of the Savior's visit to His people, and of the establishment of a Church, framed after the pattern of the one on the eastern hemisphere. It told how this people dwindled in unbelief and were finally destroyed in a great battle that was fought in Ontario County, New York. It also revealed the records of this people in a most miraculous manner, as also many things pertaining to the gospel that had been lost in the great apostasy. That gospel is now being preached among all nations and kindreds and tongues and peoples. The seed of Ephraim is being gathered to Zion, and when the grand aggregate of the redeemed is made up, when the temple of latter-day prophecy is built, the Lord Jesus will come suddenly to that temple, and who shall abide the day of His coming? To Latter-day Saints this is a matter of supreme importance that we be ready and prepared, so that that day will not overtake us as a thief in the night. "Be thou faithful unto death, and I will give thee a crown of life. Him that overcometh will I make a pillar in the temple of my God, and He shall go no more out."

J. Falconer Pratt.

Every one of us knows how painful it is to be called by malicious names, to have his character undermined by false insinuations. Everyone knows, also, the pleasure of receiving a kind look, a warm greeting. By that pain and by that pleasure let us judge what we should do to others.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 13, 1910.

ADOPTING "MORMON" DOCTRINE.

Among the signs of the times is the evident working of the spirit of truth upon the minds of sincere people and upon some of the ministers in the ranks of orthodoxy. Many of the old beliefs which were clung to for centuries as essential to the Christian faith, are being repudiated or regarded as unsound, and more rational ideas are taking their place. These changes are largely attributable to the promulgation of the gospel revealed from God in the nineteenth century through the Prophet Joseph Smith.

The work of recent years in the circulation of the literature of the Latter-day Saints, has been very extensive. Tracts, setting forth the principles of the doctrine of Christ, supported by quotations from the scriptures which are generally accepted as divine throughout Christendom, have been carried from door to door by the missionaries of this Church, and while thousands of men and women have treated them with scorn, or indifference, or contempt, a very large number of thinking people have read them and pronounced them both scriptural and reasonable. This has had a most powerful effect in turning the current of Christian thought from man-made creeds to the simple yet potent truths made known from on high in the present age of the world.

Some prominent preachers have adopted them and proclaimed them from the pulpit without alluding to the source of the light that has come to them. The texts of scripture quoted in these publications and the very arguments used in connection with them, have been repeated in many pulpits, causing much comment and in some cases great controversy and excitement. While obedience is not rendered to the practical requirements of this gospel of the kingdom by the individuals here referred to, much good is being accomplished in the preparation of the minds of the masses for the reception, at some time, of the one great plan of salvation. And this is extremely gratifying to the patient, devoted and persevering elders of the Church of Jesus Christ of Latter-day Saints, who are engaged as pioneers in the marvelous work of this last dispensation; who meet with many rebuffs, who sow much seed that lies

dormant and unseen for the time being, but whose labors are not in vain, and who can see some of the results in the signs to which we have called attention.

One very notable case of the kind mentioned, is that of Rev. Hugh Davis Murphy, D.D,, of St. George Parish Church, Belfast, Ireland, who has been delivering a series of sermons on "The state of the soul after death." He has taken such solid "Mormon" ground (without referring to our faith or anything pertaining to it), as to excite some of his opponents into the declaration that his doctrines are simply "Mormonism," which they seem to think is a sufficient proof that they are incorrect. In these discourses, which were published at length in the *Belfast Evening Telegraph* during the closing month of the old year, Dr. Murphy took the ground that has been occupied by the Latter-day Saints for three quarters of a century, on these particular points:

That the commonly accepted notion concerning the state of the soul after death is erroneous. That the departed spirit does not then go to heaven to enjoy everlasting bliss or into hell to suffer unending punishment. That there is an intermediate state to which all departed spirits, commonly called "souls" enter, and in which, while there are many grades or spheres or "mansions," there are two grand divisions, one known to the ancients as Paradise, and the other as Hades. That each departed spirit is an entity, intelligent, capable of receiving instruction, of obedience or disobedience, of progress or retrogression, and that all are as distinct in their personality as when in the body and know each other when they meet, and remember their earthly condition and the works they performed therein, whether good or evil. This is not the precise language used by Dr. Murphy, but summarizes the doctrines he set forth.

He declared in the opening discourse that "Heaven is the state of the blessed after the general resurrection, not before." He affirmed that "on this matter the ideas of both Roman Catholics and Protestants are utterly unscriptural." That "in Roman Catholic theology there is no Intermediate State, no Paradise, no special dwelling place reserved for the blessed dead." "According to Romish belief, the souls of those who are purified by fire in purgatory pass into heaven as soon as they are purified, before the general resurrection." "At the Reformation we got rid of the Romish doctrine of purgatory, but we did not get rid of this other Romish doctrine—that good people go straight to heaven when they die, and bad people go straight to hell."

He argued that the doctrine, both of the Catholic and Protestant churches on this subject is unscriptural and contrary to the teachings of the early Christian Church, and claimed that "the Bible reveals to us in fact that we mortals are destined to pass through three distinct and separate kinds of existence: (1) That state on this planet where body and soul are united; (2) That of

the intermediate state where the soul shall exist apart from the body; (3) That of the heaven, where the body, having been purified and made fit for immortality, shall once again be united to the soul." The learned preacher went on to show that "In the English language we have no one word by which to designate the dwelling place of the dead, both bad and good. In the Greek of the New Testament it is called Hades. Unfortunately this word Hades and another word 'Gehenna,' which means the hell of the lost, are both, in our authorized version, translated 'hell.'"

He quoted the parable of the rich man and Lazarus, and went on to say, "Hades is a comprehensive term, which means the dwelling place of all the dead, both bad and good, and that part of Hades which is the dwelling place of the good, is called in the New Testament by three different names—"Paradise," "Abraham's Bosom," and "Under the Altar." Dr. Murphy went on at length to show that these terms were used by the Jews at the time of our Lord's sojourn on earth, and that when speaking to the Jews He certainly meant what the Jews meant by them, and that Paradise was "the abode of the righteous between the death and the resurrection." Dr. Murphy referred to the text so often quoted by believers in death-bed repentance, "To-day thou shalt be with me in Paradise"—the words of our Savior to the dying thief on the cross, as evidence that Christ did not mean heaven, but the place of the departed, and he quoted further the words of Christ to Mary after His resurrection, that He had not ascended to His Father.

All this is familiar to the Latter-day Saints, and the same explanation given by this Protestant minister concerning the intermediate state was given by the Prophet Joseph Smith seventy years ago. Referring to the saying in the parable, that the rich man in Hades saw Lazarus afar off in "Abraham's bosom," the Doctor showed that "the expression comes from the social custom of the Jews in ancient times of reclining instead of sitting at a banquet. The guest lay on a couch, his feet stretched away from the table, and his head close to the breast of the person who reclined on his left. He thus lay in the bosom of the guest to his left. To lie in Abraham's bosom meant, in the Jew's language, to occupy in the next life a place of honor and happiness." The gentleman referred also to the term "Under the Altar" in reference to the souls whom John saw in the Revelation, and showed that it signified among the Jews the same as Paradise, or Abraham's bosom.

This made a great stir among the sectaries of different denominations in Belfast, and a shower of paper pellets came down upon the preacher through the columns of the *Telegraph*. But other discourses following went still further into that which may be called "Mormon" doctrine, for he cited Peter's declaration about Christ after being put to death preaching to the spirits in prison, which were disobedient in the days of Noah, and showed most

distinctly that this statement of the Apostle is to be taken just as it reads, and further, that the ministration of Christ between His death and resurrection, was not only to those particular "spirits in prison," but to all the dead, as mentioned also by the Apostle Peter. The arguments and scripture quotations that have been used in this Church for more than half a century were repeated by Dr. Murphy. Of course, he said nothing about their being in our works, and we do not say, directly, that he obtained his ideas therefrom. But his utterances and the teachings of "Mormonism" as set forth in our books and tracts are identical, and we rejoice in their being voiced by so eminent and cultured and eloquent a minister as the Rector of St. George's, Belfast.

The gentleman offered some powerful arguments against the ideas of the "soul-sleepers," i.e., the advocates of the notion that the spirit of man is but the breath of the body, and that consciousness closes with that which is called "the sleep of death." He argued, very cogently, that the poetic expression, "the sleep of death," has been used for ages, but not to convey the idea of the literal sleep of the soul or spirit; it refers to the repose of the body. He cited numerous texts of scripture in support of his position, and drew moral inferences as to the necessity of correct conduct, reformation from evil, settlement of disputes and wrongs to others in mortal life, because of the fact that each soul is the same person and character out of the body as when in the body, and he drew pictures of the meeting of friends and enemies on "the other side," in their own identical personalities, with dispositions similar to those they had in mortality.

These doctrines the learned Doctor claimed were both scriptural and accepted by the early Christian Church, from which religionists in more recent times had departed, and explained that his chief desire was to bring the Christian world back to the established doctrines of the days of the Apostles from which the world had departed. We have not space just now to allude to the vehement assaults upon the preacher by opponents of different persuasions, but simply refer to that which the gentleman is doing in proclaiming the primitive Christian faith as delivered by the Savior and His disciples of old, and which He has restored to earth in these latter days by divine revelation. Although this minister does not recognize the great and important fact of this restoration, and would not like, perhaps, to acknowledge that his mind had been turned in the direction of these grand truths through reading "Mormon" literature, we are thankful to the Lord for this and other evidences that He is moving upon the souls of susceptible men, for the spread of those glorious truths which are yet to penetrate to every nation and kindred and tongue and people. The Lord be praised for all His wonderful works among the children of men!

C. W. P.

ADDRESS TO THE RELIEF SOCIETIES.

DEAR SISTERS:—We have now entered into a New Year, and may it be a happy, prosperous and progressive one to us all. Let faith, love and charity be our motto, and through prayer may the visions of our minds be enlarged that we may grasp the needs of the hour and have courage and wisdom to cope with them successfully! If we open the portals of our hearts we will, as a rule, see selfishness enthroned, with jealousy, avarice and ambition her nearest kindred, ever ready to carry out her behests. We must not close the door and try to convince ourselves that these influences are not there. It is a daily effort we will have to make to divest ourselves of these evils, and if at the end of our lives we are conscious that we have come near compliance with the commandment to "Love our God with all our might, mind and strength, and our neighbor as ourselves," we will have done well and won the victory, and we will be able to say with Paul, "I have fought the good fight, and I know there is a crown laid up for me in heaven."

There are now over forty Relief Societies organized in the British Isles, with an average enrollment of twenty each, and an average attendance of ten or twelve. I am happy to be able to say that union and harmony and a desire to press on in the good work form the general report. We are blest as women to have had this organization given us, that we may learn the great principle of working unitedly and in harmony for the good of the whole. It is a grand lesson to learn preparatory to joining the faithful, obedient and harmonious hosts of heaven. It is not blind obedience which is required, but obedience through knowledge which impels us through our agency to assent to the Father's will with all the fervor, power and strength of the soul. Dear sisters, let us search for and live by every ray of light and knowledge we can gain in our daily walk and conversation and our association in our societies, and encourage a worthy emulation to have the best, most united and useful Relief Society of all. The elders are speaking in warm praise and appreciation of the help and good accomplished by the sisters in their society work, which is very gratifying to learn. The missionary work done by the sisters is not small, but with diligence we can do more and greater works.

Every child of Latter-day Saints should have instilled into its mind that Joseph Smith was truly a Prophet of God. The great truths he brought forth were new to his generation, and being an unlettered youth, would have been impossible for him to have thought of in his own wisdom. No one of the greatest and best educated of men in the hundreds of years since Christ, brought to light any such principles or organized such a perfect Church as that of the Latter-day Saints. We can know by its fruits as well as the testimony of the Holy Ghost, of the truth that he was taught by the

angels sent of God and not by human wisdom. Teach the children at the home fireside as well as in the Sunday School, and guard them as your most precious jewels. Seek out the poor, the widow and orphan, the sick and afflicted, and minister to them to the extent of your means and by faith and prayer and visits of comfort and cheer. Give your pennies at each society meeting, that there may be succor for the needy, and take pains to show that the poorest member is just as welcome as the richest, though she has no penny to give.

I would ask all secretaries of Relief Societies to be prompt to have their annual report sent to me by the first of March, that the full report may reach the Central Board by April 1st. Let us bear in mind our annual day of organization of the Relief Society, March 17th, and gather in our dues of fivepence each member, as far as compatible with circumstances. No one must deprive or distress herself to donate to this fund. In making out your financial reports be sure they balance, or they cannot be used. Blanks will be forwarded at once to all presidents of conferences to be distributed to the societies.

Every secretary of a Relief Society in the British mission is requested to forward to me at once particulars of any change of officers during the year 1909, giving full name, stating whether "Mrs." or "Miss," the office held, and the address of the person holding it. Immediate attention to this is urgently desired.

That 1910 may be through prayer and increased activity a year far in advance of the years now behind us, that the spirit of our Lord may be with you all in great abundance to strengthen you against evil and to help in all good works, is the sincere prayer of your sister in the gospel of Christ.

ROMANIA B. PENROSE.

A STRIKING EXPERIENCE.

ELDER ANDERS A. CARLSSON of Uinta, Wyoming, passed through Liverpool last week, en route to Sweden where he goes to perform missionary work in the interests of the Church of Jesus Christ of Latter-day Saints. At the Wednesday evening meeting he was called upon to speak, and during the course of his remarks, related an incident in his own experience, a circumstance which did much to humble him and bring him to obey the gospel. In order to fully appreciate the story, it must be understood that previous to his conversion, Elder Carlsson was much opposed to "Mormonism." Like so many thousands of others, he had gained his knowledge of the "Mormons" from the books of that class of writers who have more respect for the selling qualities of their works than for the accuracy of their statements. He felt that he knew them and that they were a very bad lot. But

his wife had heard the testimony of an Elder and she doubted that they were as bad as sometimes painted, and attended their meetings. The family lived a considerable distance from the meeting place of the Saints, in a part of the city traversed by a deep canal. One Sunday while Sister Carlsson was at a meeting, Elder Carlsson, who refused to attend, remained at home to look after the children. One of the boys, a little fellow, wandered out into the street and found some of his playmates and together they went to play on the banks of the canal. Soon the child fell into the water and sank immediately to the bottom. At the very same moment, as it afterwards appeared, the mother felt positively impressed that something had gone wrong with this particular child, and she hurriedly asked the elders at the meeting to engage with her in prayer for him, which they did. The little fellow got out of the canal safely, although from his own description and the statements of his playmates, he had been under water a considerable length of time. In explaining the circumstances of the accident, and how he managed to get out, the boy said: "When I reached the bottom I looked around and saw mother standing on the other side and I just walked along the bottom and crawled out on the bank." Elder Carlsson's heart was naturally softened by this experience and soon thereafter, in response to the voice of conscience, embraced the faith which has given him untold satisfaction. This incident, which occurred nearly eighteen years ago, is still so vivid in Elder Carlsson's memory that he chokes with emotion in reciting it.

FROM THE MISSION FIELD.

Baptism.—One member was admitted into the Church by baptism at St. Helens (Liverpool conference), on December 30th, 1909, Elder Bertrand T. Pond officiating.

A baptismal service was held at "Deseret," High Road, South Tottenham, London, January 9th, 1910, when two persons were baptized by Elders Frederick J. Price and Harold L. Smith. Also, at the same place, January 11th, 1910, another person was baptized by Elder Walter P. Whitehead.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home January 13th, 1910, per s.s. *Dominion*: From Great Britain—William E. Crane, Robert M. Peden, W. W. Sagers, J. B. Merrill, Niel S. Forsyth, Eugene Pickett, W. W. Dummer. From Switzerland and Germany—Franklin H. Newman, Merlin R. Hovey, D. A. Taylor, P. R. Wight, Jacob Kunz. From Scandinavia—Joseph M. Olsen, J. H. Johnson, A. R. Christensen, James R. Ware, James Larsen, Jens P. Peterson. With the company were thirty-four emigrants, in

charge of Elder D. A. Taylor, with Elders J. H. Johnson and Eugene Pickett as his assistants.

Sale of Work at Middlesbro.—The Relief Society of the Middlesbro branch (Newcastle conference) held a Sale of Work on December 15th, 1909, in Bruce Hall, Harris Street. After singing and prayer, President E. H. Cornwall pronounced the bazaar open. The hall and stalls were prettily decorated, the stalls containing some fancy and useful articles, also fruit and toffee. Refreshments were served during the afternoon. The evening program consisted of vocal and instrumental music. A pleasing item was a hat-trimming competition for the men; also a sketch by members of the branch entitled, "The Trials of a Patient Man." The proceeds, £4 19s. 8d., will be donated to relieving the poor.

Successful Socials.—On New Year's eve the Latter-day Saints and friends in Barnsley (Sheffield conference), held a successful social in Room 8, Arcade Hall, between 7 and 10 p.m. The elders and saints from Wombwell and Birdwell were invited. President J. H. Eardley, Elders Mark H. Sutton, W. Thomas, J. L. Francom, Samuel Cottam, Hyrum B. Clawson, Silas H. Mower, and Charles L. Johnson were present. About one hundred and fifteen saints and friends from Barnsley, Higham, Dodworth, Birdwell and Wombwell were present. "A good program, consisting of songs, recitations, speeches, and instrumental music, was well rendered. The sisters prepared cakes, pies, and sweetmeats, and the committee furnished oranges for all. We sang 'Come Let us Anew,' in commencing, and closed with a quartette, 'School Thy Feelings,' by Brothers Joseph, Fred, and Alfred Hainsworth and Elder Charles L. Johnson. We have many friends and some good saints here."

A very successful Christmas party was given by the saints on December 29th, 1909, in the Unity Hall, Burton Road, Derby (Nottingham conference). There were present over two hundred saints and investigators, and also many of the elders from the different branches of the conference. President J. B. Merrill of this conference, who is about to return home, and Elder D. W. Grover, who is to succeed President Merrill, also President L. H. Durrant of the Birmingham conference, were with us, and spoke for a short time. A splendid "tea" was served, after which presents from the Christmas tree were given to the Sunday School children, and in the evening a very nice program was rendered by saints and friends of this branch. The remainder of the evening was spent in games and other amusements, and all present seemed to enjoy themselves very much.

On Christmas evening a company of elders, saints and friends met at the home of Brother and Sister John Richardson of Edinburgh (Scottish conference), where they were very hospitably entertained. The spacious dining room was artistically decorated.

and the table bounteously spread with good things. After a real Christmas feast a very good program was rendered, and all returned home feeling appreciative of the kindness manifested by our brother and sister.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON I.—EVENTS IMMEDIATELY FOLLOWING THE RETURN OF THE ELEVEN TO JERUSALEM.

Texts: Acts 1: 12—26; II. Lesson Setting: Time, place, etc.

I. IN THE UPPER ROOM.

1. Prayer and supplication. (a) Who participated.

(Note:—This is the last mention of the mother of Jesus in the New Testament.)

2. The choosing of a new Apostle. (a) The prayer. (b) The choice.

II. THE DESCENT OF THE HOLY GHOST.

1. Time. (a) Fiftieth from the morrow after the Passover. (Leviticus 23: 15, 16.)
2. How manifested.
3. Effect upon the Jews.

III. PETER'S SERMON.

1. To whom delivered.
2. Nature of it.

Note:—Study the entire sermon, noting especially the force of Peter's testimony and the principles of the Gospel taught. Memorize verses 37-40.

IV. THE NEW CONVERTS.

1. Their numbers.
2. Their faithfulness and love.

Note how the circumstances in this lesson confirm the following: The Quorum of the Twelve Apostles, Faith, Repentance, Baptism.

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